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**THEY
STATUTES.**



*"Teach me, O Lord, the way of
Thy Statutes."*

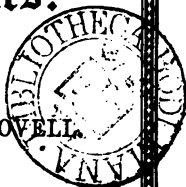
PSALM cxix. 33.

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Thy Statutes:

ARRANGED BY

MARGARET JESSIE LOVELL.



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THE PREFACE.

Many, I might say all, of us have heard that significant little sentence, "Is that in the Bible?" It is with that sentence in my mind that I have endeavoured to set forth God's own Law, apart from those traditions and conventionalities which make the word of God of none effect. If, in pursuing this idea, I occasionally use emblematic narratives, my readers must deduce for themselves, and apply the lessons those narratives contain. I have not intended to convey any of our Lord's gracious promises to those who keep His statutes, but simply to make a plain statement of His revealed will, to throw light upon that which may be dark, and, as I trust, to guide some wanderer into the way of peace.



Thy Statutes.

INTRODUCTION.

THESE are the statutes and judgments and laws, which the Lord made.—Lev. xxvi. 46.

What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation

is there so great, that hath statutes and judgments so righteous as all this law, which I set before you ? Keep therefore and do them ; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.—Deut. iv. 7, 8, 6.

Great peace have they which love thy law.—Psalm cxix. 165.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John vii. 17.

THE REGAL LAW.

Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets.—Dan. ii. 47.

The most High ruleth in the kingdom of men, and giveth it to whomsoever he will.—Dan. iv. 25.

For the God of heaven hath given thee a kingdom, power, and strength, and glory.—Dan. ii. 37.

He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.—Job xxxvi. 7.

He removeth kings, and setteth up kings.—Dan. ii. 21.

He leadeth princes away spoiled, and overthroweth the mighty.—Job xii. 19.

By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.
—Prov. viii. 15, 16.

Yea, all kings shall fall down before him.—Psalm lxxii. 11.

He shall cut off the spirit of princes : he is terrible to the kings of the earth.
—Psalm lxxvi. 12.

All the kings of the earth shall praise thee, O Lord.—Psalm cxxxviii. 4.

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word

was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.—2 Sam. xxiii. 1, 2, 3.

Thus said the Lord God; Let it suffice you, O princes: remove violence and spoil, execute judgment and justice, take away your exactions from my people.—Ezek. xlv. 9.

The king's heart is in the hand of the Lord: as the rivers of water, he turneth it whithersoever he will.—Prov. xxi. 1.

If a ruler hearken to lies, all his servants are wicked.—Prov. xxix. 12.

It is an abomination to kings to commit wickedness: for the throne is established by righteousness.—Prov. xvi. 12.

A wise king scattereth the wicked.
—Prov. xx. 26.

The honour of kings is to search out a matter. The heart of kings is unsearchable.—Prov. xxv. 2, 3.

It is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law.—Prov. xxxi 4, 5.

The king that faithfully judgeth the poor, his throne shall be established for ever.—Prov. xxix. 14.

Kings shall be thy nursing fathers,
and their queens thy nursing mothers.
--Isaiah xlix. 23.

Blessed art thou, O land, when thy
king is the son of nobles, and thy
princes eat in due season, for strength,
and not for drunkenness! Woe to thee,
O land, when thy king is a child!—Ecc.
x. 17, 16.

Samuel said to all the people, See ye
him whom the Lord hath chosen, that
there is none like him among all the
people? And all the people shouted,
and said, God save the king.—1 Sam.
x. 24.

And thou, profane wicked prince,
thus saith the Lord God; Remove the
diadem, and take off the crown.—Ezek.
xxi. 25, 26.

Better is a poor and a wise child than an old and foolish king.—Eccl. iv. 13.

Excellent speech becometh not a fool: much less do lying lips a prince.—Prov. xvii. 7.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to kings, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Honour all men. Fear God. Honour the king.—1 Peter ii. 13, 14, 17.

The wrath of a king is as messengers of death: but a wise man will pacify it. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.—Prov. xvi. 14, 15.

Thou shalt not speak evil of the ruler of thy people.—Acts xxiii. 5.

The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.—Prov. xx. 2.

If ye do wickedly, ye shall be consumed, both ye and your king.—1 Sam. xii. 25.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.—Psalm ii. 10, 11.

The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the

nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.—Rev. xxi. 23, 24.

THE JUDICIAL LAW.

Judges and officers shalt thou make: and they shall judge the people with just judgment. Thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow.—Deut. xvi. 18, 19, 20.

Set magistrates and judges, which may judge all the people. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whe-

ther it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.—Ezra vii. 25, 26.

Take heed what ye do: for ye judge not for man, but for the Lord.—2 Chron. xix. 6.

Ye shall hear the small as well as the great; ye shall not be afraid of the face of man.—Deut. i. 17.

It is not good to have respect of persons in judgment.—Prov. xxiv. 23.

The judges shall make diligent inquisition; thine eye shall not pity.—Deut. xix. 18, 21.

Thou shalt not decline from the sentence, to the right hand, nor to the left; according to the sentence of the law, thou shalt do.—Deut. xvii. 11.

I commanded judges to be over my people.—2 Sam. vii. 11.

Great men are not always wise; neither do the aged understand judgment.—Job xxxii. 9.

Every man's judgment cometh from the Lord.—Prov. xxix. 26.

The law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and

profane, for murderers, for liars, for perjured persons, and if there be any other thing contrary to sound doctrine.—1 Tim. i. 8-10.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.—Eccl. v. 8.

If there be a controversy between men, and they come into judgment, that the judges may judge them, then shall they justify the righteous, and condemn the wicked.—Deut. xxv. 1.

Be subject to principalities and powers; obey magistrates.—Titus iii. 1.

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.—Luke xii. 58, 59.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if

thou do that which is evil, be afraid :
 for he beareth not the sword in vain :
 for he is the minister of God, a revenger
 to execute wrath upon him that doeth
 evil. Wherefore ye must needs be sub-
 ject, not only for wrath, but also for
 conscience sake.—Rom. xiii. 1, 2, 3, 4,
 5 .

Whoso keepeth the law is a wise
 son.—Prov. xxviii. 7.

Render therefore to all their dues.
 —Rom. xiii. 7.

THE LAW FOR ADVOCATES.

David's uncle was a counsellor, a wise
 man, and a scribe : and Ahithophel was
 the king's counsellor.—1 Chron. xxvii.
 32, 33.

Without counsel purposes are disappointed: but in the multitude of counsellors they are established. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.—Prov. xv 22. xi. 14.

Thou shalt not raise a false report: neither shalt thou speak in a cause to decline after many to wrest judgment. Keep thee far from a false matter.—Exodus xxii. 1, 2, 7.

He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.—Prov. xvii. 27.

THE ECCLESIASTICAL LAW AND DOCTRINE.

And now, O ye priests, this command-

ment is for you. The priest's lips should keep knowledge: for he is the messenger of the Lord of hosts.—Mal. ii. 1, 7.

O ye shepherds, hear the word of the Lord; I will require my flock at their hand. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.—Ezekiel xxxiv. 9, 10, 16.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.—Jer. xxiii. 1, 2.

My people have been lost sheep: their shepherds have caused them to go astray: they have forgotten their restingplace.—Jer. l. 6.

Woe to the idle shepherd that leaveth the flock! The priests teach for hire, and the prophets divine for money.—Zech. xi. 17. Micah iii. 11.

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: what will ye do in the end thereof?—Jer. v. 31.

They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them; and they have made others to hope that they

would confirm the word. Have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?—Ezek. xiii. 6, 7.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—Jer. vi. 16.

I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.—Jer. iii. 15.

Ye shall be named the priests of the Lord, men shall call you the Ministers of our God.—Isaiah lxi. 6.

Comfort ye, comfort ye my people, saith the Lord.—Isaiah xl. 1.

This is a true saying, If a man desire the office of a bishop, he desireth a good work.—1 Tim. iii. 1.

A bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.—Titus i. 7, 8, 9.

One that ruleth well his own house, having his children in subjection; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. More.

over he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.—1 Tim. iii. 4, 5, 6, 7.

Moreover it is required in stewards, that a man be found faithful.—1 Cor. iv. 2.

Seek that ye may excel to the edifying of the church.—1 Cor. xiv. 12.

Get thyself the love of the congregation.—Eccles. iv. 7.

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.—1 Tim. vi. 20.

Do the work of an evangelist, make full proof of thy ministry. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.—2 Tim. iv. 5, 2.

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.—2 Tim. ii. 25.

Foolish and unlearned questions avoid, knowing that they do gender strife.—2 Tim. ii. 23.

Hold fast the form of sound words, in faith and love which is in Christ Jesus.—2 Tim. i. 13.

Feed my lambs. Feed my sheep.—
John xxi. 15, 16.

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless. They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—1 Tim. iii. 8, 9, 10, 13.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Take heed unto thyself, and unto

the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—1 Tim. iv. 12, 13, 16.

The Lord ordained that they which preach the gospel should live of the gospel.—1 Cor. ix. 14.

The workman is worthy of his meat.—Matt. x. 10.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock. Thou shalt not muzzle the mouth of the ox. Doth God take care for oxen? or saith he it altogether for our sakes.—1 Cor. ix. 7, 9, 10.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry.—1 Tim. iv. 1, 2, 3.

Mine answer to them that do examine me is this: Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?—1 Cor. ix. 3, 5.

Let every man have his own wife. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?—1 Cor. vii. 2, 16.

If thou marry, thou hast not sinned. —1 Cor. vii. 28.

Marriage is honourable in all.—Heb. xiii. 4.

A bishop must be blameless, the husband of one wife.—1 Tim. iii. 2.

A prudent wife is from the Lord.—Prov. xix. 14.

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.—Prov. xviii. 22.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life.—Prov. xxxi. 10, 11, 12.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. xxviii. 19.

Then cometh Jesus to be baptized, But John forbad him, saying, I have need to be baptized of thee, and comest thou to me ? And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matt. iii. 13, 14.

There is one Lord, one faith, one baptism.—Ephes. iv. 5.

John preached the baptism of repentance.—Acts xiii. 24.

John baptized with the baptism of repentance.—Acts xix. 4.

Peter said, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts ii. 38.

Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples).—John iv. 1, 2.

They were baptized both men and women —Acts viii. 12.

As many of you as have been baptized into Christ have put on Christ.—Gal. iii. 27.

By one Spirit we are all baptized into one body.—1 Cor. xii. 13.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Col. ii. 12, 13, 14.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Romans vi. 3, 4.

A man is justified by faith.—Romans iii. 28.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Romans v. 1.

By grace ye are saved. Not of works, lest any man should boast.—Ephes. ii. 5, 9.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thess. ii. 13.

We are sanctified through the offering of the body of Jesus Christ once for all.—Hebrews x. 10.

Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30.

Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?—Romans vi. 1, 2.

See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.—Deut. xxxii. 39.

I and my Father are one.—John x. 30.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.—1 John v. 7.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I am he that liveth and was dead ; and, behold, I am alive for evermore.—Rev. i. 8, 18.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.—2 John 10.

If any man preach any other gospel unto you than that ye have received, let him be accursed.—Gal. i. 9.

THE LAW OF PUBLIC WORSHIP.

Stand in the gate of the Lord's house, and say, Hear the word of the

Lord, all ye that enter in at these gates to worship the Lord. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these.—Jer. vii. 2, 4.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—1 Cor. iii. 16, 17.

Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—2 Cor. xiii. 5.

Why is the house of God forsaken? Neh. xiii. 11.

Keep thy foot when thou goest to the house of God.—Ecc. v. 1.

Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is.—Heb. x. 24, 25.

Let all things be done decently and in order. Let all things be done unto edifying. For God is not the author of confusion, but of peace. Let your women keep silence in the churches: for it is not permitted unto them to speak.—1 Cor. xiv. 40, 26, 33, 34.

I suffer not a woman to teach, nor usurp authority.—1 Tim. ii. 12.

It is a shame for women to speak in the church.—1 Cor. xiv. 35.

I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all

speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment. Is Christ divided?—1 Cor. i. 10, 13.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.—1 Peter iv. 11.

Except ye utter words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. If I pray in an unknown tongue, my spirit prayeth, but my understanding

is unfruitful. What then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.—1 Cor. xiv. 9, 11, 14, 15, 16, 17.

Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood

up. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading; and the ears of all the people were attentive.—Neh. viii. 4, 2, 5, 8, 3.

All the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord.—1 Chron. xxix. 20.

All the congregation worshipped and the singers sang.—2 Chron. xxix. 28.

All the congregation said, Amen.—Neh. v. 13.

In the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.—Neh. xii. 46.

God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord.—1 Chron. xxv. 5, 6.

Four thousand praised the Lord with instruments which I made, said David, to praise therewith.—1 Chron. xxiii. 5.

Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—Col. iii. 16.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.—James v. 13.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.—Ephe. v. 19.

When they had sung an hymn they went out.—Mark xiv. 26.

I heard the voice of harpers harping with their harps: and they sung as it were a new song.—Rev. iv. 2, 3.

They sing the song of Moses, and the song of the Lamb.—Rev. xv. 3.

My house shall be called the house of prayer.—Matt. xxi. 13.

When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.—Mark xi. 25.

I will that men pray every where, lifting up holy hands, without wrath and doubting.—1 Tim. ii. 8

Every man praying, having his head covered, dishonoureth his head. A man ought not to cover his head, forasmuch as he is the image and glory of God : but the woman is the glory of the man.—1 Cor. xi. 4, 7.

Where two or three are gathered together in my name, there am I in the midst of them.—Matt. xviii. 20.

THE SACRAMENTAL LAW.

The veil of the temple was rent in twain from the top to the bottom.—Matt. xxvii. 51.

Christ is not entered into the holy place made with hands, which are the

figures of the true ; but into heaven itself, now to appear in the presence of God for us.—Heb. ix. 24.

My dearly beloved, flee from idolatry. I speak as to wise men ; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?—1 Cor. x. 14, 15, 16.

They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Breaking bread from house to house, did eat their meat with gladness and singleness of heart.—Acts ii. 42, 46.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the

Lord's body. Let a man examine himself, and so let him eat of that bread, and drink of that cup. Jesus the same night in which he was betrayed took bread ; and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me.—1 Cor. xi. 29, 28, 23, 24.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Take this, and divide it among yourselves.—Luke xxii. 20, 17.

Drink ye all of it ; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Matt. xxvi. 27, 28, 29.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.—John vii. 38.

Therefore with joy shall ye draw water out of the wells of salvation.—Isaiah xii. 3.

The Jews strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. I am the bread of life. If any man eat of this bread, he shall live for ever. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth

this offend you ? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.—John vi. 52, 53, 48, 51, 60, 61, 63.

There remaineth no more sacrifice for sin. This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.—Heb. x. 26, 12.

It is finished.—John xix. 30.

THE LAW OF FASTS, FEASTS, AND HOLY DAYS.

Wherefore have we fasted, say they, and thou seest not ? wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your

fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate : ye shall not fast as ye do this day, to make your voice to be heard on high.—Isaiah lviii. 3, 4.

Therefore, saith the Lord, turn ye even to me with all your heart, with fasting, and with weeping, and with mourning : and rend your heart, and not your garments.—Joel ii. 12, 13.

When ye fasted and mourned, did ye at all fast unto me, even to me ? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves ?—Zech. vii. 5, 6.

These are spots in your feasts of charity.—Jude 12.

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.—Isaiah i. 14.

I hate, I despise your feast days. Though ye offer me burnt offerings, I will not accept them. Take away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.—Amos v. 21, 22, 23, 24.

The harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.—Isaiah v. 12.

My people have forgotten me, they have burned incense to vanity, and they

have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.—Jer. xviii. 15.

To what purpose cometh there to me incense? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.—Jer. vi. 20.

Sacrifice and offering thou didst not desire: burnt offering and sin offering hast thou not required.—Psalm xl. 6.

Bring no more vain oblations; incense is an abomination unto me.—Isaiah i. 13.

Jesus fasted forty days and forty nights.—Matt. iv. 1, 2.

They said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. —Luke v. 33, 34, 35.

When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.—Matt. vi. 16, 17, 18.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.—Luke xiv. 12, 13, 14.

LAW OF THE SABBATH.

Ye shall keep my sabbaths.—Lev. xix. 30.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully per-

suaded in his own mind. He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day to the Lord he doth not regard it. —Romans xiv. 5, 6.

The Son of man is Lord even of the sabbath-day.—Matt. xii. 8.

The sabbath was made for man, and not man for the sabbath.—Mark ii. 27.

And it came to pass, that he went through the corn-fields on the sabbath-day ; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful ? And he said unto them, Have ye never read what David

did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?—Mark ii. 23, 24, 25, 26.

The ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, Doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? It is lawful to do well on the sabbath-days.—Luke xiii. 14, 15, Matt. xii. 12.

THE LAW OF ALMSGIVING.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth.—Matt. vi. 1, 2, 3.

The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.—Deut. xv. 11.

Verily I say unto you, Inasmuch as ye have done it unto one of the least

of these my brethren, ye have done it unto me.—Matt. xxv. 40.

THE LAW OF MATRIMONY & DIVORCE.

There was a marriage in Cana, and Jesus was called to the marriage.—John ii. 1, 2.

Husbands love your wives. Men ought to love their wives as their own bodies. He that loveth his wife loveth himself. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Wives, submit yourselves unto your own husbands, as unto the Lord.—Ephe. v. 25, 28, 31, 22.

Let every man have his own wife, and let every woman have her own

husband. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.—1 Cor. vii. 2, 3.

In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.—Matt. xxii. 30.

As it was in the days of Noe, so shall it also be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark.—Luke xvii. 26, 27.

The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the

Lord. But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.—1 Cor. vii. 39, 40.

Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.—1 Cor. vii. 10, 11.

The Lord God saith that he hateth putting away.—Malachi ii. 16.

The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife

of thy covenant. And did not he make one? Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.—Malachi ii. 14, 15.

Have ye not read, that he which made them at the beginning made them male and female? For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. What therefore God hath joined together, let not man put asunder. Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.—Matt. xix. 4, 5, 6, 8, 9.

I will therefore that the young women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.—1 Tim. v. 14.

THE LAW OF FOOD AND RAIMENT.

Him that is weak in the faith receive ye, but not to doubtful disputations. One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth. Who art thou that judgest another man's servant? to his own master he standeth or falleth.—Romans xiv. 1, 2, 3, 4.

Rise, Peter; kill, and eat. What God hath cleansed, that call not thou common.—Acts x. 13, 15.

If any of them that believe not bid you to a feast, and ye be disposed to go ; whatsoever is set before you, eat, asking no questions for conscience sake. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. x. 27, 31.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not to the Lord he eateth not, and giveth God thanks. If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is

offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.—Romans xiv. 14, 6, 15, 21, 22.

Use a little wine for thy stomach's sake and thine often infirmities.—1 Tim. v. 23.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—Prov. xv. 17.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. xx. 1.

Who hath woe? who hath sorrow?
 who hath contentions? who hath bab-
 bling? who hath wounds without cause?

who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. xxiii. 29, 30, 31, 32.

Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.—Matt. vi. 28, 29.

The lambs are for thy clothing.—Prov. xxvii. 26.

I will therefore that women adorn themselves in modest apparel, with

shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array.—1 Tim. ii. 8, 9.

If a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her: for her hair is given her for a covering,—1 Cor. xi. 14, 15.

In that day the Lord will take away the bravery of their tinkling ornaments, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the

vails. And it shall come to pass that instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girdle of sackcloth; and burning instead of beauty.—Isaiah iii. 18, 19, 20, 21, 22, 23, 24.

Ye clothe you, but there is none warm.—Haggai i. 6.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord.—Deut. xxii. 5.

A man's attire and excessive laughter and gait, shew what he is.—Eccles. xix. 30.

I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.—Rev. iii. 18.

He that overcometh, the same shall be clothed in white raiment.—Rev. iii. 5.

What are these which are arrayed in white robes? and whence come they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. vii. 13, 14.

THE MARTIAL LAW.

The soldiers demanded of him, saying, And what shall we do? And he said unto them, Do violence unto no man, neither accuse any falsely; and be content with your wages.—Luke iii. 14.

Quit yourselves like men, and fight.—1 Sam. iv. 9.

Be not ye afraid; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters; your wives, and your houses. —Neh. iv. 14.

One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you. The Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. Take good heed therefore unto yourselves, that ye love the Lord your God.—Joshua xxiii. 10, 9, 11,

When ye come nigh unto the battle, the priests shall approach and speak unto the people, and shall say, Ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye ter-

rified, for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you. And the officers shall speak further, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. And it shall be, when the officers have made an end of speaking, that they shall make captains of the armies to lead the people. When thou comest nigh unto a city to fight against it, then proclaim peace unto it. If it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. When thou shalt besiege a city a long time, thou shalt not destroy the trees thereof: thou mayest eat of them: thou shalt not cut them

down: only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut down; and thou shalt build bulwarks against the city, until it be subdued.—Deut. xx. 2, 3, 4, 8, 9, 10, 11, 12, 19, 20.

Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruning-hooks into spears.—Joel iii. 9, 10.

Make bright the arrows; gather the shields. Set up the standard, make the watch strong, set up the watchmen, prepare the ambushes.—Jer. li. 11, 12.

Order ye the buckler and shield, and draw near to battle. Harness the horses;

and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Come up, ye horses; and rage, ye chariots; let the mighty men come forth. Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant men swept away? because the Lord did drive them.—Jer. xlv. 3, 4, 9, 14, 15.

There is a season, and a time to every purpose. A time of war, and a time of peace.—Ecc. iii. 1, 8.

The race is not to the swift, nor the battle to the strong.—Ecc. ix. 11.

Jesus said, Put up again thy sword into its place, for all they that take the

sword shall perish with the sword. My kingdom is not of this world, if my kingdom were of this world, then would my servants fight.—Matt. xxvi. 52, John xviii. 36.

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.—Rev. xiii. 10.

'Thy men shall fall by the sword and thy mighty in the war.—Isaiah iii. 25.

They shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah ii. 4.

THE MARITIME LAW,
WITH EMBLEMATIC NARRATIVES.

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?—Jer. v. 22.

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.—Psalm xciii. 4.

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind,—Psalm civ. 3.

They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep: for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. He maketh the storm a calm, so that the waves thereof are still. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man.—Psalm cvii. 23, 24, 25, 29, 26, 27.

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.—Psalm lxxxix. 9.

At thy rebuke they fled: at the voice of thy thunder they hasted away.—Psalm civ. 7.

Thou breakest the ships with an east wind.—Psalm xlviii. 7.

Thy rowers have brought thee into great waters : the east wind hath broken thee in the midst of the seas. All that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land.—Ezek.xxvii. 26, 29.

Every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.—Rev. xviii. 17.

The sea gave up the dead which were in it.—Rev. xx. 13.

There was no more sea.—Rev. xxi. 1.

King Solomon made a navy of ships.
And Hiram sent in the navy shipmen
who had knowledge of the sea.—
1 Kings ix. 26, 27.

And there went over a ferry boat
to carry over the king's household.—
2 Sam. xix. 18.

Hiram sent to Solomon, saying, I will
do all thy desire concerning timber of
cedar, and timber of fir. My servants
shall bring them down into the sea: and
I will convey them by sea in floats.—
1 Kings v. 8, 9.

They have made all thy ships boards
of fir trees of Senir: they have taken
cedars from Lebanon to make masts for
thee. Of the oaks of Bashan have they
made thine oars: thy benches of ivory,
brought out of the isle of Chittim. Fine
linen with bordered work from Egypt

was that which thou spreadest forth to be thy sail. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.—Ezek. xxvii. 5, 6, 7, 8.

The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee. And the sea ceased from her raging. Then the men feared the Lord exceedingly.—Jonah i. 4, 5, 13, 14, 15, 16.

All wept sore, and fell on Paul's neck, and kissed him ; and they accompanied him unto the ship. And we kneeled down on the shore, and prayed : and when we had taken our leave one of another, we took ship.—Acts xx. 37, 38, xxi. 5, 6.

Now when much time was spent, and when sailing was now dangerous, Paul admonished them, and said, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart. And when the south wind blew softly, supposing that they had obtained their purpose, they sailed. But not long after there arose a tempestuous wind,

called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But when the fourteenth night was come, as we were driven up and down, about midnight, the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and

found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And while the day was coming on, Paul besought them all to take meat. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, but the hinder part was broken with the violence of the waves. The centurion commanded that they which could swim should cast themselves first into the sea, and get to land:

and the rest on boards, and broken pieces of the ship.—Acts xxvii. 9-20, 27-29, 33, 38-41, 43, 44.

Behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us. He saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm.—Matt. viii. 24-26.

Now as he walked by the sea, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me: and straightway they forsook their nets, and followed him. And when he had gone a litte farther, he saw James

the son of Zebedee, and John his brother, who were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.—Mark i. 16-20.

Simon Peter saith, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship; and that night they caught nothing. But when the morning was come, Jesus stood on the shore: but the disciples knew not that it was Jesus. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.—John xxi. 3, 4, 6, 7.

When even was come, the ship was in the midst of the sea. And he saw them toiling in rowing; for the wind was contrary: and about the fourth watch of the night he cometh unto them, walking upon the sea. And he went up unto them into the ship, and the wind ceased.—Mark vi. 47, 48, 51.

Peter said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said, O thou of little faith, wherefore didst thou doubt?—Matt. xiv. 28, 29, 30, 31.

THE LAW AGAINST NECROMANCY AND SPIRITUALISM.

When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? to the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah viii. 19, 20.

Regard not them that have familiar spirits, neither seek after wizards.—Lev. xix. 31.

Thou shalt not suffer a witch to live. Exodus xxii. 18.

Saul put away those that had familiar spirits and the wizards out of the land.—1 Sam. xxviii, 3.

There shall not be found among you one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord.—Deut. xviii. 10, 11, 12.

When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and he went. The woman said unto him, Behold, thou knowest what Saul hath done, how he

hath cut off those that have familiar spirits, and wizards, out of the land? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel. And Samuel said to Saul, Why hast thou disquieted me? and Saul answered, I am sore distressed, God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee?—1 Sam. xxviii. 6-12, 14, 15, 16.

THE LAW AGAINST USURY AND SURETYSHIP.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.—Deut. xxiii. 19.

Some there were that said, We have mortgaged our lands, vineyards, and houses: and, lo, we bring into bondage our sons and our daughters: neither is it in our power to redeem them. Restore, I pray you, to them their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money ye exact of them. I pray you, let us leave off this usury.—Neh. v. 3, 5, 11, 10.

Lord, who shall abide in thy tabernacle? He that lendeth not out his money to usury; he that hath not given forth upon usury, neither hath taken any increase, he shall surely live, saith the Lord God.—Psalm xv. 1, 5, Ezekiel xviii. 3, 9.

Be not one of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?—Prov. xxii. 26, 27.

The borrower is servant to the lender. Owe no man anything.—Prov. xxii. 7, Romans xiii. 8.

Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.—Deut. viii. 18.

THE SOCIAL LAW.

Ye shall do no unrighteousness in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have.—Lev. xix. 35.

Thou shalt not have in thine house divers measures; but thou shalt have a perfect and just weight, a perfect and just measure.—Deut. xxv. 14.

With what measure ye mete, it shall be measured to you again.—Matt. vii. 2.

Hearken unto me now, O ye children, and attend to the words of my mouth.—Prov. vii. 24.

The murderer shall surely be put to death.—Numbers xxxv. 16.

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.—Numbers xxxv. 30.

If men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed; if he arise again, and walk abroad upon his staff, then shall he that smote him be quit, only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.—Exodus xxi. 18, 19.

Thou shalt not steal. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.—Exodus xx. 15, xxii. 2.

Thou shalt not commit adultery.—
Exodus xx. 14.

Adulterers God will judge.—Hebrews
xiii. 4:

If fire break out, and catch in thorns,
so that the stacks of corn, or the stand-
ing corn, or the field, be consumed; he
that kindled the fire shall surely make
restitution.—Exodus xxii. 6.

If a man borrow ought of his neigh-
bour, and it be hurt, or die, the owner
thereof being not with it, he shall surely
make it good.—Exodus xxii. 14.

Be thou diligent to know the state
of thy flocks, and look well to thy
herds.—Prov. xxvii. 23.

He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that.—Eccles. xi. 4, 6.

When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. Thou shalt not glean thy vineyard, neither shalt thou gather every grape: thou shalt leave them for the poor.—Lev. xix. 9, 10.

The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.—Prov. xx. 4.

He that gathereth in summer is a wise son : but he that sleepeth in harvest is a son that causeth shame.—Prov. x. 5.

Thou shalt not oppress an hired servant that is poor and needy : thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee.—Deut. xxiv. 14, 15.

Servants be obedient to them that are your masters ; not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart. And, ye masters, do the same things unto them, forbearing threatening, knowing that your master also is in heaven.—Ephe. vi. 5, 6, 9.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.—1 Peter ii. 18, 20.

A servant will not be corrected by words; for though he understand, he will not answer.—Prov. xxix. 19.

Take no heed unto all the words that are spoken; lest thou hear thy servant curse thee.—Ecc. vii. 21.

Children, obey your parents in the Lord; for this is right.—Ephe. vi. 1.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.—Prov. xxiii. 22.

Thou shalt rise up before the hoary head, and honour the face of the old man. The beauty of old men is the grey head.—Lev. xix. 32. Prov. xx. 29.

Children's children are the crown of old men; and the glory of children are their fathers.—Prov. xvii. 6.

Above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay.—James v. 12.

A labouring man that is given to drunkenness shall not be rich; and he that contemneth small things shall fall by little and little.—Eccles. xix. 1.

Honour a physcian with the honour that is due to him. The Lord created medicines out of the earth ; and he that is wise will not abhor them. In thy sickness be not negligent, but pray unto the Lord.—Eccles. xxxviii. 1.

Be not a hypocrite in the sight of men, and take good heed what thou speakest.—Eccles. i. 29.

Lie not one to another. All liars shall have their part in the lake which burneth with fire and brimstone ; which is the second death.—Col. iii. 9. Rev. xxi. 8.

Thou shalt not go up and down as a tale bearer.—Lev. xix. 16.

Whatsoever thy hand findeth to do, do it with thy might ; for there is no

work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Ecc. ix. 10.

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord.—Jer. ix. 23, 24.

All wisdom cometh from the Lord.
—Ecc. i. 1.

Riches certainly make themselves wings; they fly away.—Prov. xxiii. 5.

If I must glory, I will glory of the things which concern my infirmities. For he hath said, I will never leave

thee, nor forsake thee. My grace is sufficient for thee. For my strength is made perfect in weakness.—2 Cor. xi. 30, xii. 9, Heb. xiii 5.

They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi iii. 16.

The books were opened, and the dead were judged out of those things which were written in the books. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xx. 12, 15.

Bring ye all the tithes into the storehouse, and prove me herewith, saith the

Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi iii. 10.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein.—Joshua i. 8.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. 8.

CONCLUSION.

Have not I written to thee excellent things in counsel and knowledge?—Prov. xxii. 20.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?—Jer. xxiii. 29.

Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee, O King of nations? The Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.—Jer. x. 6, 7, 10.

Who may abide the day of his coming? and who shall stand when he appeareth?—Malachi iii. 2.

Abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—1 John ii. 28.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever, Amen.—Jude 24, 25.

THE END.

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